

June 6-9. That takes in the second Sunday in June, for it is proposed to remain over Sunday. (2) The election of delegates. This is a matter that should not be overlooked; do not wait until the last week to attend to this important part of business. Elect them *now*. Find out who will go, and then elect such. Unless you can elect delegates that will attend the Conference, you might as well not elect any. (3) Congregations should give their pastors a Sunday off at Conference time. Do not ask him to make up the time; he can not afford to do that, and you can not afford to ask him to do it. His presence at the Conference will help your congregation. Every minister in the State should make it a point to attend the Conference; it is a duty you owe to the church and to yourself. To have a good Conference we need first of all a good attendance.

Brother Thomas Gibson has become intensely interested in the study of the prophets or rather in the study of prophecy. It is a study worthy the highest powers of man, but one needs to exercise care so as not to press prophecies too far and make them teach what they are not intended to teach. From the chapter which Brother Gibson quotes we take the following: "Just now for the first time the gospel is going everywhere, not to convert 'all the nations,' but 'for a witness,' an important difference. The result of gospel preaching is not to convert 'all the nations,' but 'to take out of them a people for his name.' This accomplished, 'then shall the end come.' Upon whose authority does the author of that book teach that the preaching of the gospel is not the conversion of the nations, but as a witness only? He would preach the gospel to all nations as a witness 'to take out of them a people for his name,' but the great commission of Christ which contains his final instruction to his disciples for that age and for all future ages states clearly and decisively that the gospel is to be preached to all nations with a view of discipling them. 'Go ye therefore and teach all nations,' that is, disciple, make Christians, convert the nations, that is the plain teaching of the commission. There is not a word in the commission about preaching the gospel as a witness and with a view 'to take out of them (the nations) a select people.' Brother Furry's remarks on this part of the commission are lucid and to the point.

## Information Bureau

1 Will feet washing and the Lord's Supper stop when Christ comes the second time to reign as king?

From a standpoint of pre-millenniarism we do not know. We remember hearing a literal millennialist say that he expects to keep on at his work after Christ comes same as now. Just as long as we have any need of the material so long there will be need of the visible signs or symbols that represent invisible things. If, after Christ's second coming, men will follow their former vocations, that is to say, if there will still be need of the material, then of course there will be need also of the visible ordinances. Inasmuch, however, as the language referring to the millennium is so highly figurative the very best we can do is to conjecture as to what will be the condition of things during that period known as the millennium.

2 Is there a direct command in the scripture to observe the agapae or love feast?

The querist of course refers to the Lord's Supper as a full meal observed by the Brethren. We do not know of any such command. If there is any we have not been able to find it. The argument

for the full meal or the Lord's Supper as the Brethren church understands it is not based on command, but on the institution of such a meal by the Master himself and on the practice of the early church. That the apostles observed such a meal is a historical fact; they had every opportunity to know the mind of the Master in reference to this matter, and it is not likely that they would have continued the agapae in the early church without the authority of the great Head of the Church.

## Quiet Observer

I have noticed that sometimes preachers give their sermons credit for much more than they are worth; they congratulate themselves that under their ministration of the word many souls are converted, and too often overlook the fact that a few quiet workers whose lives speak more eloquently than any pulpit orator, are doing more to bring sinners to Jesus and removing doubts from unbelievers than all their pulpit oratory. An English preacher relates the following instance: A minister preached a very fine course of lectures in refutation of some form of infidelity—preached it for the special benefit of one man that attended his place of worship. Shortly after this man came and declared himself a Christian. The minister was glad and said to him, "Which of my discourses was it that removed your doubts?" The answer was, "Oh, it was not any one of your sermons that influenced me. The thing that set me to thinking was that a poor woman came out of the chapel beside me and stumbled on the steps. I stretched out my hand to help her, and she said, 'Thank you.' Then she looked at me and said, 'Do you love Jesus Christ, my blessed Savior?' I did not, and I went home and thought about it; and now I can say, 'I love Jesus.'" That woman's life was in itself a great and eloquent sermon; besides the Spirit guided her to say the right thing just at the right time, and a star was added to her crown for bringing a poor lost soul to Christ. Can not each one of us do as much as that? You need first of all to find Christ, and then you can tell others out of the very fulness of your heart what it means to have Christ. I have observed that those who find it a task to speak to others about Jesus have themselves not yet learned to know him as they ought. It was a very simple thing for Andrew to tell his brother Simon that he had found the Messiah; and he brought him to Jesus. Is your soul saved? All about you are those whose souls are lost, as yours was a little while ago. How many have you brought to Jesus? Sit down and reckon. Do you think you can hold up clean hands, free from the blood of souls, unless you try very earnestly to bring some others to Christ? Of course one needs to exercise caution, study the law of adaptability, say the right thing at the right time and to the right person, otherwise more harm than good may be done. I know people who by their very imprudence and utter lack of all knowledge of the law of adaptability have driven unbelievers away from instead of bringing them to Christ. But first of all one needs to find Christ himself before he can tell others about him. The Christ life itself is a standing invitation to the unbeliever, and one that very often proves more irresistible than the most eloquent appeal from the pulpit.

By the way, speaking of the eloquence of character, Emerson says, "What you are speaks so loud I can not hear what you say." Eloquent speech, oratorical power, the magnetism of the pulpit or rostrum, these are the objects of perhaps more

youthful ambition than any other. And many is the disappointed preacher and speaker who finds his natural limits far short of this coveted goal, who like Moses is slow and heavy of speech, his rhetoric like faded flowers, his logic a dragging sled, his imagery wingless. Take courage brother, there is one eloquence which you may possess in as eminent a degree as the most gifted of mortals, and that is the eloquence of character. It is a far more efficient weapon than fine speech, will do more good in the world, make more powerfully for righteousness, convert more souls, build up more good causes, salt more raw world. Make the most of it. Let what you are, in purity of life, in unselfishness of purpose, in charity, honesty, godly zeal, all true worth speak so loud that men will not hear your grammatical blunders or your shortcomings in rhetoric. And let the other fellow beware lest his inconsistent, worldly, indifferent life bawl so loud in men's ears that they shall not be able to hear his beautifully rounded periods. Why should he "waste his sweetness on the desert air?"

## College Notes

Prof. J. W. Chesrown, a scientific graduate of '92, was present at chapel last week and gave some encouraging words to the students.

Asa Beal and wife of North Liberty, visited Prof. and Mrs. J. C. Beal over Sunday.

Within the past weeks a considerable number of trees have been planted on the campus, which will add greatly to its comfort and beauty in the coming years.

Miss Mabel Garber visited with student friends Saturday and Sunday.

An interested audience attended the mock-trial given Friday evening by the Lowell Literary Society. The case was to determine whether a student had been guilty of cruelty to animals in dissecting a dog in the Physiology class. Witnesses were examined after the usual form, and stirring appeals were made by the attorneys. The jury returned a verdict of "not guilty."

The Chapel lecture last Thursday morning was given by Rev. Dowling of the U. B. church. His theme was, "Some of the Elements of True Greatness." Among the elements pointed out were, humility characterized by love, entire consecration to the purpose in hand, integrity and trustworthiness, courtesy, courage and economy. The lecture contained many gems of thought, emphasized service as the expression of the noblest life, and was thoroughly practical and helpful.

## Ashland College Commencement

The following is the program for the commencement exercises of the present school year. This program may be changed as to several dates, but ample notice will be given if such change occurs:

Wednesday evening, May 29.—Musical Entertainment, under the direction of Mrs. Phillips and Miss Berkely.

Sunday, June 2, 2:30 P. M.—Baccalaureate Sermon by Prof. W. D. Furry.

Tuesday evening, June 4.—Joint Entertainment of Willard Guild and Lowell Literary Societies.

Wednesday evening, June 5.—Commencement exercises. (1) Exercises by members of the class. (2) Class address by C. F. Yoder.

There will also be the regular annual meeting of the Board of Trustees.

The friends of the College are invited to be present. Why can not many on their way to the Ohio Conference come to Ashland College Commencement? We expect to have a good time and invite you to be with us.

J. ALLEN MILLER.